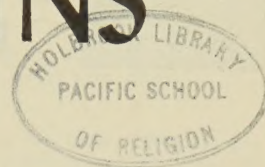


NAVY CHAPLAINS BULLETIN



FALL 1961



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NAVY CHAPLAINS BULLETIN

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Chief of Chaplains
RADM George A. Rosso

OUR CORPS AND OUR CHANGING WORLD

As this issue of the Chaplains Bulletin rests on your desk we are about to celebrate the 186th anniversary of our Corps. Our history has been a glorious one, filled with the deeds of clergymen whose love for the Navy and our country has been exceeded only by their love of Almighty God. Like our predecessors we cannot estimate in advance the course history will take. We can only step forward to meet it as they did, and to shape it, as from its creative depths new structures and forms of events are born.

The attitude we take toward the changing Navy we serve will determine the degree of our influence upon it. As we approach our task, we should realize that the imperative need of today is a faith adequate for the times and circumstances in which we live. Old things are disappearing. The sail gave way to the steam engine and atomic energy. The world seems to sneer at its yesterdays and mistrusts its tomorrows. For there are those who believe that men have become Gods because we have penetrated some of the mysteries of His creation.

But what can we do? First of all we must convince those we serve that we do accept the full measure of our responsibility; but this requires that we must regain a right relation to the truth of things, to the demands of our deepest self, and finally to God. For we are not so constructed as to be complete in ourselves; our very essence demands an abiding and stable relationship with God. This is so and no philosopher, politician, poet or psychologist can change it.

Then we must be men of integrity. In other words we have ourselves well in hand standing sturdily against the threatening storm of expediency and despair. We recognize the weaknesses within ourselves and set about removing them. Integrity is refusal to capitulate. It also means that through self-discipline and self-restraint, we develop from the core outward, holding life high in honor so that it may be fruitful on the level of its deepest significance.

When we so act, we set a course which, followed with sincerity and courage, heads far, no one can say how far, into the realm where the great things of Time are decided.

George A. Rosso

THE CHURCH and the MODERN MILITARY MAN

By Chaplain George W. Fulfer, USN

To assess the role of the church in the life of the military society is ultimately to comment upon the extent of the church's influence at the national level. For this military man is an American, basically acting and reacting as any American would respond in any conceivable society. Contrary to our feeble attempts to describe his attitudes and justify his actions in a foreign environment, he is typically an American, motivated by whatever American concepts or lack of them he has embodied in his person.

To accomplish such a gigantic task as the one at hand, in such limited fashion as the dimensions of this paper may suggest, will probably appear to be sheer folly even to the most casual thinker on the subject. However, the boundaries here may be arbitrarily established by one simple question with not so many simple answers: Wherein lie the failures of the church?

To those of us who are set in defense of the Gospel of Jesus Christ, this may seem like a back-handed poke at God. After all it is God's church isn't it? Yes, and we hasten to add that it is populated with God's imperfect children, which may fundamentally explain all of its imperfections.

But in an age when organized Christianity has, at the least, experienced surface failure in the fortification of its young people away from home for the first time against the simple temptations of the flesh, such a non-chalant explanation can never suffice. In this light, it is assumed that the church cannot hopefully expect to undergird spiritually the citizens of a scientific tomorrow for a possible catastrophic upheaval—an upheaval capable of producing an indefinite chaotic condition utterly beyond the imagination of man.

With this in mind, it is not only reasonable and right to ask questions, but it is urgent that some acceptable answers be put in motion to counteract the severe and tortuous social climate that seems to threaten the universal concept laid down by the Master Architect.

The Church in the Age of Progress

The attitude of modern man is that the message of the church is no longer plausible in the scientific society of his world. The sudden changes, and horizons of even more world-shaking ones, appearing on the screen of human history in such a short span of years, have led more than a few to conclude that everything is relative and that the absolutes preached by the church are archaic cobwebs of the mind, which no one really believes anymore and which will completely disappear with the death of the present generation.

Western man has not only created his own values but his own universal laws as well. He is rather busy rejecting the idea that divine law is behind human laws. There are no other laws but those he himself creates for the achievement of his own selfish goals. Further, there is little attempt to reconcile science with the concepts of religion. In other words, there is no generally accepted framework of divine plan in our society, only a tangled network of expedient policies. Scoffers appear everywhere to discount any attempt to inject high ideals into the practical world. Those who try are considered eccentric, unconventional or odd. This has produced a civilization with abnormal growth in quantity and sub-normal growth in quality. Christian progress in America seems to be quietly passing into another phase that may be fairly accurately described as Christless progress. Modern man now knows everything about life

except how to live it. Technical knowledge tells him how to go but does not teach him where to go.

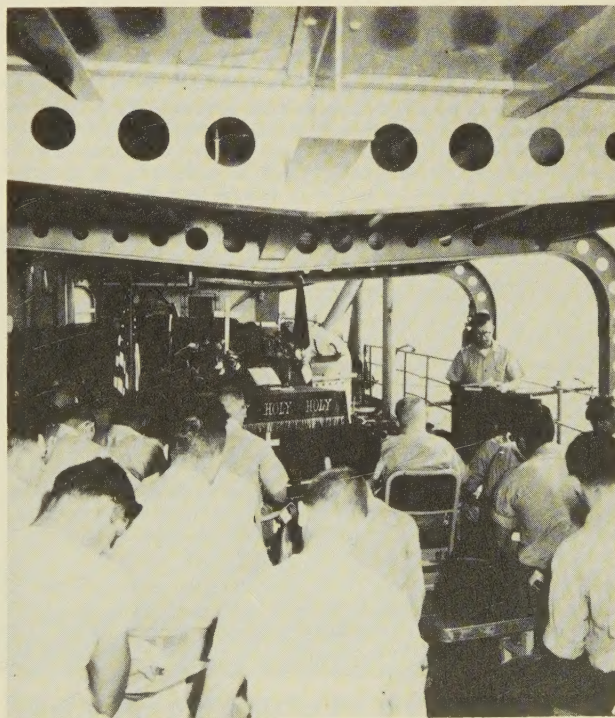
Moral Questions

George P. Grant, in his book, "Philosophy in the Mass Age," says of Canadian history in particular, and North American history in general, that many people have come to a university from well-defined moral backgrounds and been taught that a man, wise in natural or social science, is educated when he is a sceptic about moral questions. This used to happen more often than it does now because most people are now brought up in a world where this moral relativity has become the tradition.

Because these pragmatic views have infiltrated the church to a frightening degree, the church's influence in our contemporary world is felt on a proportionately descending scale. And if the practical materialism of this invading force is carried to its rational end, expediency that says nothing is categorically right or wrong may eventually resort to the torture of innocent children for the cause of the greater good.

Jesus gave a poignant warning at this point when He condemned the organized religion of His day for devouring widows and orphans on the pretext of religious service to the whole community. At the moment, among modern church people, this has taken a civilized turn. Love of neighbor has assumed the broad-minded attitude of letting him live his own life, even if it means living it in the ditch of suffering, while they live their own lives of passing by on the other side. The passive posture of not being bothered with him has become the handy definition of love.

This is vividly illustrated in the Navy by the use of



almost every type of gimmick to induce personnel to contribute to the various annual charity drives. Opportunities for possible monetary return through gambling (usually bingo and anchor pools), group pride generated through competitive giving among various ships or units, appeal to personal satisfaction through a drive for some immediate disaster, or outright pressure are some of the devices employed to extract contributions. To challenge men to give out of sheer compassion is a useless waste of time and energy.

Morality of American Life

In the past 25 years church membership has risen to an unprecedented level, but at the same time the morality of American life has shown signs of serious failure. Illustrations of this abound on every hand. A surging increase in criminality among juveniles, a rapid tempo in the divorce courts, obscenity produced by every medium of communication at our national command, and a rising number of shameful and unprincipled acts of high public and private officials are but to name only a few.

These conditions are often thought to be products of mass prosperity, but a closer examination will probably reveal that they are products of numerically impressive but ineffectual religious beliefs. What does this mean? It probably means that much religion has gone no further than to pose the popular inquiry, "What's in it for me?"

In a higher sense, the pragmatic conception of freedom fails in that it is unable to understand the relationship between freedom and the spiritual law. Freedom in its truest sense is a vital living concept. It does not produce a haven of inertia for the irresponsible, nor limitless opportunities to control the world by any method. But it pushes back socially imposed boundaries to give man opportunity for broader service of love to God and his fellowman. There can be no freedom, either personal or social, except as it is embedded in spiritual principle.

To quote again from Grant: "Freedom does not mean the ability to make an unambiguous choice between open possibilities. We become free only insofar as we base our relevant actions on the law; we lose our freedom as we disregard that law. Thus, in traditional Christian theory, the highest stage of the good life is to be beyond choice. To be free is to be a slave... What is ultimately important to man then is to know that he is not his own, that he is a creature who did not make himself."

And love is no less passive than freedom or patriotism or peace, none of which can be accomplished without constant direction of energies toward constructive ends. Holding reciprocal actions in reserve just in case something goes amiss is never characteristic of love, but the initiative in expanding divine and human relationships is the essence of love. Love that is not active is not passive--it is dead!

Life of Convenient Compartments

This specious progress has been largely gained by the unwitting creation of convenient compartments to life, which has a distinctive American flavor. In Europe, especially during the Hitler regime, churchmen discovered that they could not make their religion politically expedient. For this many heads rolled, but roll they must, for the same God that was supreme at the altar must rule supremely over the affairs of state. But young Americans on a foreign soil, which has been fertilized with centuries of legalized immorality, have little or no difficulty in making their religion morally expedient.

Ingenuous American minds have paved the way for such living by cleverly manipulating the facts to their advantage, even to breaking the barriers of social amenities and spiritual credibilities, thereby constructing a code of expedient fiction for modern living.

To meet a man with one set of behavior standards for his family life, and perhaps yet another for his commu-

nity relations, is not unusual. The contrary is the exception rather than the rule. This is more than just the birth of a many-sided personality, but it is rather akin to a Dr. Jekyll and Mr. Hyde concept.

The divisions are almost as distinct as if several persons were residing in one business man who always has only two cocktails with his wife before dinner, who attends church once on Sunday with his family because it is the respectable thing to do, and who shrewdly cheats his associates on every business deal because the philosophy of "Dog eat Dog!" is the norm in his separate compartment of the business world.

With this in mind, it is not difficult to understand the practice of "padding reports" to show that the instruments of industry or war are meeting the standard requirements laid down by duly appointed authority. One wonders what this lack of integrity would mean if an emergency were to demand utmost production. By the same token, one wonders about the integrity of standards that demand or permit a lie for fulfillment.

Equality and Insignificance

This same man believes in social equality and gives many free hours to worthy community projects, including fund drives for the homeless, the helpless and the hapless, but he loudly protests the desire of certain individuals to inhabit his neighborhood. Who knows, their children might grow up and marry his children?

So, the long-range humane thing to do is find places for them in the community of obscurity. He believes that this practical solution will eliminate all the acute social problems introduced and sustained by racial intermingling. He has twisted the Christian virtue of loving one's enemies into the heathen practice of being polite to one's fellows while relegating them to insignificance.

To state the situation more succinctly, ethical behavior in the business world, moral conduct in the community complex, and spiritual stewardship in the church have little or no interrelation.

John Courtney Murray, quoted in Time Magazine dated December 12, 1960, declares that the barbarian is not necessarily known by his bearskin, his ax or his H-bomb, nor does he always pound on his desk in a parliament of nations. He may be as urbane as the 18th century philosophers who prepared the way for the guillotine and the tumbrels. Or, in one man's words: "He may wear a Brooks Brothers suit and carry a ballpoint pen... In fact, even beneath the academic gown there may lurk a child of the wilderness, untutored in the high tradition of civility, who goes busily and happily about his work, a domesticated and law-abiding man, engaged in the construction of a philosophy to put an end to all philosophy... This is perennially the work of the barbarian, to undermine rational standards of judgment, to corrupt the inherited intuitive wisdom by which the people have always lived, and to do this not by spreading new beliefs but by creating a climate of doubt and bewilderment in which clarity about the larger aims of life is dimmed and self-confidence of the people destroyed."

The abrasive abuse of ignorance and the golden calf of misguided religious fervor have dramatically shifted in favor of the moralistic veneer of depraved respectability. The great spiritual need of our day is no longer focused on men of low estate but on so-called respectable men. The sin of respectability has become the sin of the nation.

ED NOTE: The foregoing article is taken from a professional paper submitted by the author to the Chief of Naval Personnel and forwarded to the Chief of Chaplains. The second portion of the article and the author's conclusions will appear in the next issue of the Bulletin.

Welcome Aboard from OUTER SPACE

By Chaplain E. J. Hemphill, Jr., USN

"The countdown remains at ten minutes and hold."

At this repeated announcement from the general announcing system of the USS RANDOLPH (CVS 15) a mounting wave of uncertainty rolled across the personnel on the flight deck of the aircraft carrier and splashed into breakers of "not again" and "betcha it's scrubbed" from the men standing high on the island structure of the ship.

Shortly after taps on Monday 17 Jul 1961, the Mercury astronaut sub-orbital flight by CAPT Virgil I. Grissom, USAF, had been cancelled. The postponement was too far in advance of the launching for the carrier crew to have begun final recovery preparations.

The cancellation on Wednesday morning was different. All preparations had been made and planes and helicopters were warming up for take-off. The men involved in the recovery-and the vastly larger number of spectators-were on deck after an early reville. Then, in the very last few minutes before launching, came the postponement until Friday.

Here it was Friday and that previously fatal "hold" hovered threateningly again, just ten minutes before launching. Many rumors were circulating concerning what would happen if this launching were cancelled. The ship would stay in the recovery area. It would be replaced by another carrier. The "shot" would be postponed for a month and the RANDOLPH would be rescheduled to return. Whichever turned out to be true, the personal plans based on the scheduled operation of the ship would be changed.

Into Space

"The countdown has begun again," blared from the speakers. Anticipation mounted higher and higher as the remaining minutes were counted off. And then CAPT Grissom was launched. People began looking at the sky as if making practice scannings in order to be the first to see the capsule overhead.

The running radio commentary from Cape Canaveral, of the launching and flight, were followed closely. The recovery helicopters, plus ship helicopters with photographers, swung in a great arc around the ship as they sped off to the planned landing area.

"The capsule is now at 16,000 feet and floating easily under the parachute," the Canaveral radio announcer repeated CAPT Grissom's report. And only shortly afterward the parachute and capsule could be seen about five to seven miles away, almost straight ahead of the ship. The helicopters were in perfect position, ready for the pick-up.

The ship's announcer gave recovery details as they were reported by the helicopter pilots and by CAPT Grissom. Several minutes went by as routine descriptions were spoken. Then unexpectedly, "CAPT Grissom is in the water. The capsule has sunk." The men in the ship looked at each other in disbelief.

"Mayday"

By this time, the ship was close enough to see that a helicopter had hooked on to the slender top of the capsule and was attempting to drag it through the water. No one knew what had happened to cause the capsule to fill with water. Then came a "Mayday" distress call from the helicopter towing the capsule. It was in danger of plunging into the ocean. The capsule was cut loose and

quickly disappeared. The crippled helicopter limped back safely to the carrier.

One of the other helicopters had hauled CAPT Grissom out of the water and was about to land on the carrier. The authorized group of two doctors and NASA officials moved to the door as the helicopter touched the deck. As the rotors stopped turning, CAPT Grissom appeared in the doorway and lightly jumped to the deck. Quickly he was surrounded and led away to the stateroom of the carrier's commanding officer.

Aboard the Carrier

The carrier crew and special guests observed the landing of CAPT Grissom on the flight deck in stunned silence. Everyone had been briefed that there was to be no demonstration to distract his continued thinking about the flight. But the spectators' reaction was not restraint but incredulity. How could the capsule be lost? The watchers took a final look at the landing area and slowly drifted away.

Each one knew that he would catch only a fleeting glance of CAPT Grissom. The capsule, however, was to be available for close inspection and picture taking. It was to be the one point of personal contact between the successful flight and the vast majority of the personnel of the ship. By now it was hundreds of feet below the ocean surface, and sinking with it were the hopes and plans for pictures and inspection. The most tangible and dramatic part of being involved in the recovery was lost.

The entire ship had looked forward with such high hopes to the success of the "shot." From Monday night on, the short prayer given at taps by one of the ship's chaplains asked God's blessing and protection for CAPT Grissom. It was obvious from the men's attitude during the prayers, and their comments after, that they shared this intercession.

Prayers in the News

Even the newspaper correspondents assigned to the ship expressed interest in having a copy of each of the prayers. The general feeling of the necessity for the prayers was mentioned in their stories. It was definite after Wednesday's postponement that there would be no attempt on Thursday. On Wednesday night one of the correspondents was heard to say, "Now that 'Gus' isn't



Astronaut Virgil Grissom is seen on deck of the carrier USS Randolph after completing his Mercury space flight.

going tomorrow, I wonder what lead the chaplain will use in his prayer tonight?"

Hundreds of flights are made from Navy carriers and there is an element of risk in each one. Pilots and aircrewmen speak easily and freely to the chaplain of their personal, religious faith, their doubts and fears. But seldom do they speak of a special need for God's protection because of their daily launchings and landings on the carrier. They want God's presence at all times but think of such a need in the same way as a mother in her home or a workman at his bench or desk.

The absence of special concern for divine protection during routine flights was discussed with several pilots. Why the special need because it was a sub-orbital flight. Could they explain the difference?

After many opinions and some sharing of ideas, one man expressed the consensus of the group. "When a man is alone on something as new and different as a sub-orbital flight, you don't want him to feel like he is by himself. I know I am not by myself when alone on routine flights. Other men share my experience and my conviction. I want the astronaut to have that same assurance, even though his flight is far, far from routine."

Alone, but not by himself! Neither original nor theologically precise, but what a declaration of faith in a transcendent yet immanent God.

Faith and Humor

Two things keep swimming to the surface in the personality of a sailor--his faith and his sense of humor.

One of the most frequent drills in any Navy ship is the Damage Control Problem. The purpose is to keep the crew highly trained in maintaining the watertight integrity of the ship. Ways to combat and prevent any threat to sinking the ship are gone over again and again. Basic to all of this is the closing of all watertight hatches and doors and other openings. Each of these is marked clearly with the letter "Z". Consequently, closing all "Z" openings is called "setting condition Zebra."

Hanson W. Baldwin, the distinguished military writer for the New York Times, was critical of the circumstances under which the space capsule was lost. In detail, he mentioned technical precautions that might have been taken to keep it from flooding.

A disappointed sailor in the RANDOLPH had a much terser comment. "You can't expect a guy from the Air Force to set condition Zebra."

FROM THE J122 DESK

Lately it has been noted that an increasing number of requests are being made for assignment to foreign duty from sea duty. Except for unusual circumstances, foreign duty assignments follow shore duty. In this connection, it should also be noted that travel fund restrictions and housing availability limit overseas assignments to those with no more than four dependents.

Cross-country travel is held to a minimum but, since there are more sea and foreign billets West and more shore billets East, some such orders are mandatory. Usually the pattern in such cases is: From shore duty on the East Coast to sea or foreign duty West and from sea or foreign duty West to shore duty East. Very seldom can assignments be made from sea in the Atlantic to shore Pacific--or from shore Pacific to sea Atlantic.

A reminder: Always send to the Chief of Chaplains a copy of your orders, complete with all endorsements, as soon as you check in to your new duty station. Don't leave it up to the helpful yeoman or personnelman. He has good intentions but too often doesn't follow through with action.

About That Correspondence

This is a redraft, with modifications, of a letter addressed to Fleet and District Chaplains in December 1957. It is published here because the procedures related to this subject are still important and should be followed by all chaplains.

A considerable quantity of letters, memoranda and instructions reaches the Chaplains Division each working day. All must be read; some require action; some add to the data used in the administrative process of keeping abreast, recognizing trends, and evaluating goals. Many letters prepared by chaplains fail to generate the action desired because they are improperly prepared and processed. For example, the unofficial or personal letter is usually an ineffective method to use if official action is desired. Sometimes it is a downright handicap!

Basic policy on official correspondence is outlined in Chapter 16, U. S. Naval Regulations. The following comments may serve to clarify the distinction between official, semi-official (professional) and personal. It is requested that supervisory chaplains include this subject in occasional discussion sessions with area or unit chaplains.

If it is your intention or desire to obtain action on a matter which affects the command to which you are attached, the request should be prepared in official form for the signature of your commanding officer. Be sure all the staff work is complete before submitting your draft to him in final form. The action addressee will be the cognizant Chief of Bureau. Remember, the Chief of Chaplains is not a Bureau Chief. He has authority at the same level of administration as an Assistant Chief of Naval Personnel. If the symbol of the cognizant division or branch within a Bureau is known, it may be indicated in parenthesis; thus, Chief of Naval Personnel (Pers-J1); Chief of Naval Operations (OP-10).

The use and purpose of the personal, unofficial letter is frequently misunderstood. This type of letter should not be used for official or semi-official correspondence. It must not be mailed in a franked envelope used for official business. It is what its classification declares it to be, personal and unofficial; intended for the eyes of the addressee as a personal matter between you and that addressee.

Here is a particular situation out of which confusion arises. You may wish the detail officer to be informed of a family situation which influences your preference for your next duty assignment. You also know the name of the detail officer; in fact, he may be a personal friend of yours. How should your letter be written and forwarded? In spite of the fact that your letter concerns a personal matter which you wish to bring to the attention of a particular individual who may be a personal friend, it falls only partially into the category of "personal and unofficial." It is a semi-official (professional) letter. Your ultimate desire is official action regarding your next duty assignment. For this purpose, the Chief of Chaplains should be the addressee. You and your problems are matters of professional concern to him. Upon receipt your letter will be routed to the appropriate section of the Chief of Chaplain's staff for study and recommendation regarding action to be taken.

When your problem is a new chapel or an increase in allowance for chaplains, the first step is to persuade the commanding officer to request officially what you are recommending on the basis of your professional judgment. When the commanding officer decides to support your recommendation, remember that it is then his project officially. You may be expected to complete the staff work by providing data for the justification or by drafting the official request itself. On the other hand, the commanding officer may expect the personnel officer or the public works officer to prepare the justification.

Continued on Page 9

MY CLUE from John Ruskin

"Definissons nos termes," insisted Voltaire. How wise the admonition! It is gratifying to observe the interest exhibited in seminaries, in religious journals and in religious and theological conferences to "define our terms." The interest is apparent when such publications as Pastoral Psychology devotes two issues to "The Ministry as a Vocation," when Religion in Life devotes an entire issue to the subject and when, more recently, The Chaplain devotes an issue to "A More Excellent Ministry." All of this is to the good as we seek to clarify our objectives and to comprehend our distinctive role in these days of confusion and rootlessness.

The aforementioned articles and publications conclude generally that the ministry comprises a formidable professional assignment and requires both versatility in talents and selfless dedication. Each minister and priest is called upon to examine himself and to evaluate his objectives, his methods and his effectiveness. This is not an easy task for anyone. As for myself, however, I did find a "clue" that may help in a quotation by John Ruskin who, apparently, did not have clergymen in mind when he wrote these words: "In order that people may be happy in their work, these three things are needed: (1) They must be for it; (2) They must not do too much of it; and (3) They must have a sense of success in it."

Be For It

Dr. E. Stanley Jones has said that he has never seen "one happy self-centered person." What is so evident, it seems to me, as we study our New Testament is the selfless devotion, the good will, and genuine concern for others that characterized the early Christians. They were a "fellowship of believers and learners in Christ." Their real authority was the validity and power of their personal experience with Christ. We do not even find such words as "problems" or "difficulty" in the New Testament because the early Christians were oblivious to the difficulties and blind to the problems, not because they were having an easy time of it, but because they were dazzled by the immensity of their resources in Christ.

The Christian has the right to assume that his chaplain has had some kind of religious experience similar to that which the early Christians shared. Whether there has been the sequence of "rebellion, repentance, and return" or an accumulative, reasonable and determined decision to "serve humanity" there must be a fundamental conviction of Divine confrontation in terms of urgency. Like the apostle Paul, he dare not be "disobedient to the heavenly vision." God through Christ has laid hold of him in such a way that he must say, "Here am I, Lord. Send me." There is, of course an elemental quality of sacrifice in such a call. Obedience and trust are implicit in the response to any such communication.

The Christian ministry, as I have come to understand it, is the greatest profession in the world. The "Good News" of God's redemptive plan for mankind must be shared, and I, for one, am still convinced that it is by the "foolishness of preaching" that God's plan for the world is to be revealed. Not solely through preaching, but primarily, through the viva vox ecclesiae

What this adds up to is this: the minister, and hopefully, the Navy Chaplain, in a profound sense, is for his work! He knows the struggles and difficulties of serving God in this present age, and he has no illusion about the nature of man. But the important aspect of our ministry in the chaplaincy, as I see it, is not the possibility of defeat, but the fact that we have entered the struggle! Quality always counts, and the dedicated chaplains I know are endeavoring to put that element at the center of all living.

First of all, then, the chaplain must be a man of ab-

By Chaplain R. C. McMillan, USN

solute consecration. Certainly he has a definite purpose in life, and if he is worth his salt, he will be constantly laying plans to fulfill that purpose. Furthermore, he will need to be persistent and to persevere in his attempts to achieve that purpose. The majority of chaplains I know believe in a creative Christ, a living Christ, who is the present Lord of His Church. Moreover, this conviction enhances that balance in their work that gives them decisiveness without arrogance, and permissiveness without passivity. They are learning the art of becoming masterful men under the Master of men!

Don't Do Too Much Of It

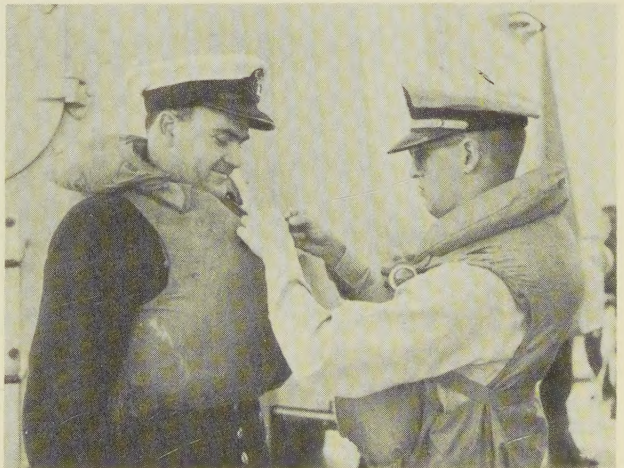
When I first began my ministry, I was convinced that "absolute consecration" was incompatible with "idleness" or any kind of leisure. But the second word of counsel from Ruskin has become increasingly significant for me. When we see an "overworked" or harrassed minister, is it due to overwork, or to his gnawing ambition to build the Kingdom on his own terms? Several years ago I heard Dr. Paul Scherer speak of those ministers who go "gadding about" but with little effectiveness. This was due, he said, to a kind of "frenzied inadequacy" as they became preoccupied with trivialities. A practical parallel was related by Luke in his account of Jesus' visit to the home of Mary and Martha. Whereas Martha was "troubled about many things," Mary was sitting at Jesus' feet, listening and learning from the Master. She was attentive and receptive, "teachable," we would say.

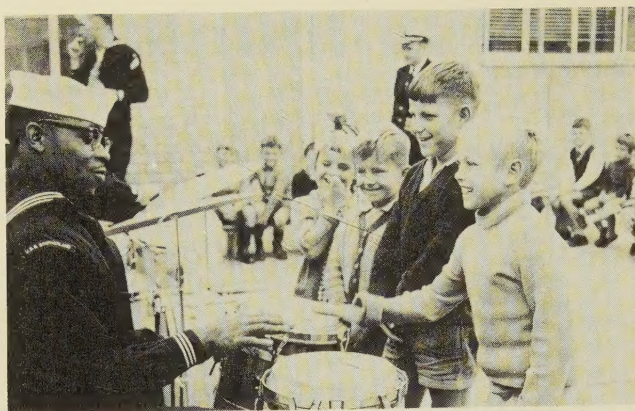
Martha, on the other hand failed to recognize the value of Jesus' visit because her thought was on a perpetual busyness rather than on spiritual business!

So, before we dismiss this second word of counsel as "unrelated to dedicated Christians," perhaps we chaplains, especially, should see it as a particularly relevant word of advice. It does not, in fact, contradict our first proposition of "absolute consecration." Clergymen need to receive as well as give. Chaplains need to "rest back" and have their soul batteries recharged. Ruskin was not advocating that a clergyman or any worker view

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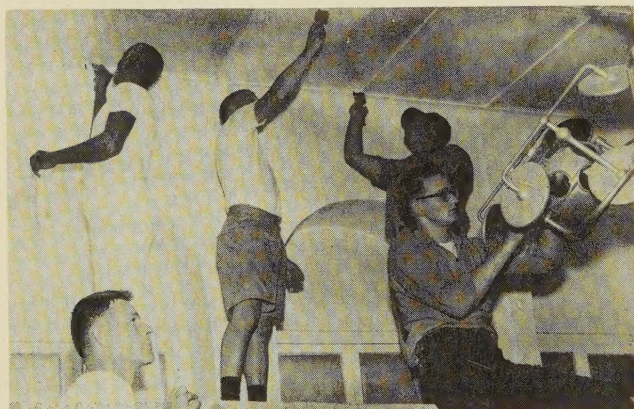
Chaplain William Bates, Royal Australian Navy, is helped into his life jacket by the First Lieutenant of USS SOUTHERLAND (DDR 743), LTJG Nolan, as he prepares to high-line. Chaplain Bates was the guest of Chaplain R. H. Warren, USN, DesRon FIVE, for a three-day trip from Melbourne to Brisbane, Australia.





ADELAIDE, AUSTRALIA

The Oil King of the USS SOUTHERLAND (DDR 743), Joe Midgett, BT3, introduces a few youngsters of St. Stephan's Orphanage to his conga drums. DesRonFIVE went to Australia to observe the famed Coral Sea Memorial.



BAHRAIN, PERSIAN GULF

Men of the USS VALCOUR (AVP 55) painted the operating room of the American Mission Hospital. The ship's chaplain, Chaplain Warren Magor, USN, is seen on the scaffold with a number of his Navy shipmates.

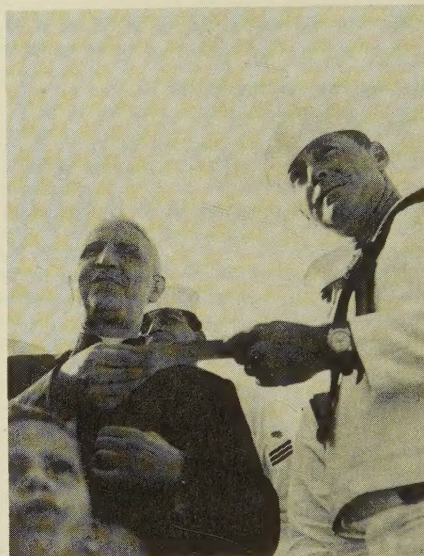


BOMBAY, INDIA

The local children enjoyed a movie and ice cream aboard USS TANNER (AGS 15) as part of "Operation Goodwill" in the Persian Gulf. The most popular item of distribution proved to be 2000 kites provided by Navy League.

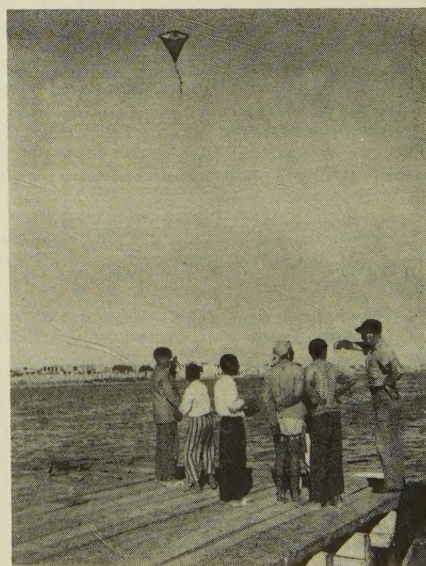
PEOPLE

The People-to-People Program goes by many names, to for the United States Navy. To give some idea of t presented. In each inst



MARANOLA, ITALY

A check for \$1000, a gift from USS LAFFEY (DD 724), is presented to Don Benedetto Ruggiero, Director of "Istituto Madre Raffaella." Ship's crew also worked four days on the buildings.



BANDAR ABBAS, IRAN

USS TANNER (AGS 15) brought "Operation Goodwill" kites to this port city. Chaplain A. P. Spohn, USN, requested R. E. Porter, BM2, to give the youngsters the necessary instruction.



PING TUNG

Despite her smile at her and officers \$400 to the R. Warren,



SANLUCA

More than distributed by person L. Davis, prior to d

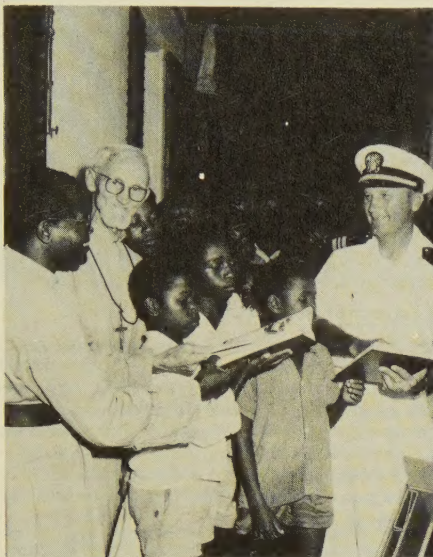
PEOPLE

and makes many friends for the United States and scope of this project, the pictures on this page are haplain was involved.



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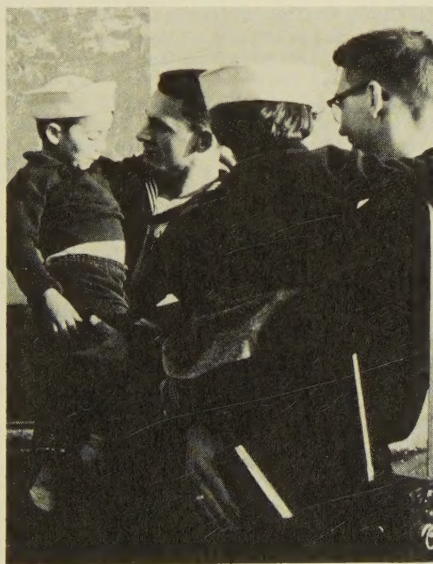


DIEGO SUAREZ, MADAGASCAR

The SoLant Amity Two Cruise presents books and magazines to Father Boaku for use of the students of the Sacred Heart Mission. Chaplain John Grabowski, USN, acts on behalf of the Navy.



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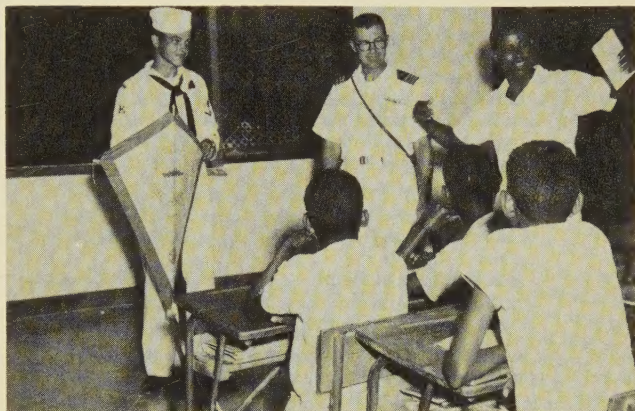
NAPLES, ITALY

Members of Protestant choir of F. D. ROOSEVELT (CVA 42) hold Neapolitan friends from Casa Materna Orphanage. The choir sang at a service arranged by Chaplain W. W. Parkinson, USN.



DURBAN, NATAL, SOUTH AFRICA

These Zulu dancers performed for personnel of SoLant Amity Two after the USS SPIEGEL GROVE (LSD 32) played host and entertained 1060 children and orphans in the port city. Such reciprocity is common.



MASSAWA, ETHIOPIA

"Operation Goodwill" kites were also distributed here. Chaplain A. P. Spohn, USN, was introduced to the children of this school by its headmaster. Smith, Boatswain's Mate 3rd Class, later gave "flying" instructions.



HONG KONG, B.C.C.

"Operation Handclasp" material was delivered by USS KEARSARGE (CVS 33) for distribution to the needy and destitute. Chaplain H. F. Symons, USN, assisted with the presentation of 3745 pounds of urgently needed material.

SITUATION REPORT on the LEADERSHIP PROGRAM

By RADM George A. Rosso, CHC, USN

1. Actions.

a. Specific and measurable:

(1) Chaplains have conducted more than 12,524 Character Education discussions with some 745,000 participants during the last six months, mainly in Recruit Training and Service School commands.

(2) The Chaplain's School, Newport, R. I., now includes a complete orientation in General Order 21 and the Leadership Program, and each chaplain receives instruction and workshop experience in the Guided Discussion.

b. Continuing:

(1) Three chaplains are assigned full time to the Program, two as Field Team members, one as a member of Pers-12 staff.

(2) Many chaplains take active roles in the leadership programs at their commands.

(3) District chaplains explain the Leadership Program and encourage its implementation in their visits to NROTC and Reserve Units.

(4) Chaplains explain the significance of this Program to civilian groups in such a way as to enhance the prestige of the Navy and obtain support for its personnel programs.

EXAMPLES: "Symposium of Educators and Naval Leaders Discussing the Problems and Goals of Youth"--Naval Training Center, Great Lakes, Illinois.

"Workshop on Leadership Program for Educators in Los Angeles and San Diego Areas"--Naval Training Center, San Diego, California.

(5) In fulfilling their primary mission, chaplains support the Leadership Program by placing a man's sense of moral responsibility and devotion to duty in its proper religious context.

2. Evaluation. Based on personal observation, correspondence with senior chaplains and reports from inspecting chaplains corroborated by the Leadership Field Team reports to the Working Group, three things should be noted:

a. People in the operating forces are not repelled by the moral aspect of this program. Quite the contrary they are encouraged and strengthened by it when they

Need For More Chaplains

The present and proposed increases of personnel in the U. S. Navy and the U.S. Marine Corps have placed upon the Chaplain Corps an immediate requirement to provide additional chaplains on active duty. This need can be met only through the recall of some inactive Reserve chaplains. It is desired that such recalls be effected through voluntary requests. It is hoped that involuntary recalls will not be necessary.

The serious responsibilities to the civilian churches and the civilian community incumbent on our inactive Reserve chaplains are acknowledged and appreciated. However, the grave responsibility to provide spiritual care for the men and women of the U.S. Navy and the U.S. Marine Corps must also be acknowledged. Providing this spiritual coverage in the face of expanding needs is the responsibility of inactive Reserve chaplains and must be accepted and adequately discharged.

Requests for active duty from chaplains of all denominations below the rank of lieutenant commander are urgently solicited.

understand it. We should increase our efforts to see that it is properly understood.

b. Command interest is essential for the success of this Program. It has increased but is not yet general. Continuing efforts should be made to remind commanders in all echelons of the military significance of Part III of General Order 21. Failure on the part of seniors to carry out this Order makes it difficult for their juniors to respect traditional Naval authority. naval

c. The program is now in a critical stage of its development; the necessary instructions and directives have been promulgated; all the lip-service needed has been paid. We should not be satisfied with a program on paper and lip-service. We must push for continuing active implementation.

3. Recommendations.

a. That greater efforts be made to ensure that all Department and Headquarters personnel in the Washington area know about the Leadership Program and actively take part in it. This will prevent the damaging effect of "someone from Washington" going into the field saying he never heard of the program or that "we just ignore it." On the positive side it will enable them to take an active part in programs of commands to which they will be later assigned.

b. That the importance of this program be considered in local and field budget plans so that lack of transportation funds will not prevent its development.

c. That all leadership staffs be given the men, money and prestige needed to fulfill their mission. The program has been retarded by inadequate staffing and many in this area as well as in the field use this knowledge to rationalize that the program itself is not important or to doubt that it is "here to stay."

FOOTNOTE: This situation report was recently made by the Chief of Chaplains to the Under Secretary of the Navy and is brought to the attention of Navy chaplains as a matter of interest in a field of major concern.

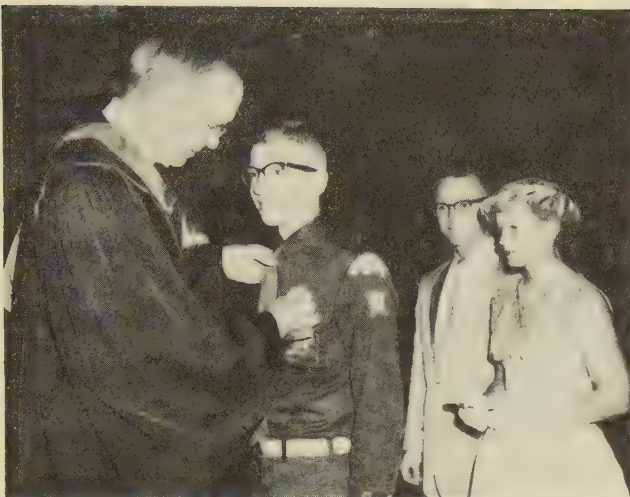
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The Chaplains' Department at U.S. Naval Air Station, Memphis, provides for each chaplain reporting for duty, a comprehensive and useful guide that explains the operations at Navy-Memphis. A copy of the "Guide" is sent in advance of a chaplain's reporting when this is possible. All chaplains are required to familiarize themselves with the "Guide" within ten days of reporting to the activity. This unofficial publication is mimeographed and is inserted in a loose-leaf folder; 114 pages in length, it presents a thorough picture of the responsibilities of chaplains serving at Memphis. The idea and its implementation is commended. If other activities have such "guides" the Chief of Chaplains will appreciate receiving copies.

..... CORRESPONDENCE

Continued from Page 5

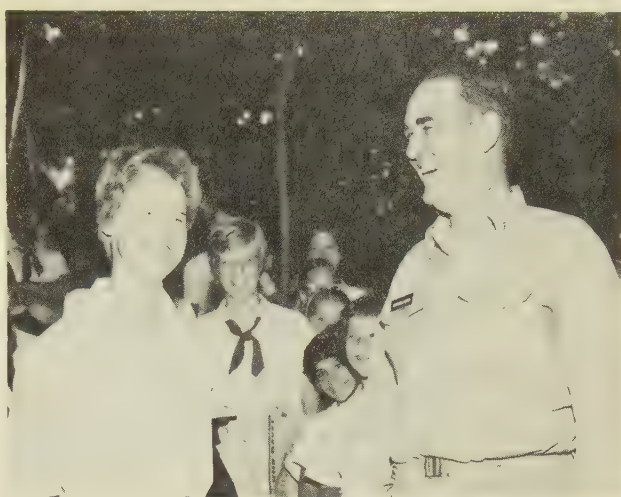
tion and initiate the request. Nevertheless, you will still be the professional staff member who will be expected to have primary interest in keeping the matter alive and making certain that the official request gets to the front office for the commanding officer's signature.

You may receive letters signed by the Chief of Chaplains, the Director of the Chaplains Division or, in his absence, some other staff member. In each case, unless an official letter is more appropriate, your reply and/or subsequent correspondence on the same subject or related matters should be directed to the Chief of Chaplains.



OUR YOUTH - OUR FUTURE

At the Yokohama Chapel, Chaplain B. L. Burr, USN, pins the "God and Country" Medal on Explorer Scout, David McAvoy. His parents, Chief Communications Technician Richard McAvoy and Mrs. McAvoy, proudly observe the honor. To be eligible for the award, the scout must be a church member and active in its youth program and Sunday School. He is required to serve both church and community in a constructive capacity



and must be well versed in his knowledge of the Bible and the theological tenets, mission and educational programs and local and national organization of his particular denomination. **ON THE RIGHT:** Chaplain L. Clyde Carter, USNR, greets a prospective student for Mary Washington College where he teaches. Chaplain Carter, serving in the "summer cruise" program at Quantico, Virginia, conducted a worship service for a group of Girl Scouts at Coles Trip Girl Scout Camp.

LETTER TO THE EDITOR

Dear Sir:

Let me share with you one of the deepest satisfactions of serving the Fairlington Methodist Church, located within sight of the Washington Monument and the Pentagon. It is the privilege of knowing and working with military personnel stationed in the Washington area.

Speaking of this factor with my associate here, Edgar U. Hoover, he and I agree that it would be almost impossible to present the effective program of this Church, which has a membership of 1800, without the effective participation of so many whose vocation keeps them in uniform and at the call of duty.

At this time, for example, positions such as Worship Commission Chairman, Missions Commission Chairman, Couple's Club President are being filled by men in the armed forces. In addition there are a number of our best Church School teachers, workers in the Men's Club and members of committees who are in military service.

Let us not forget women in uniform! They are less numerous but in proportion they, too participate. Both men and women attend our church in significant number and find here a part of their inspiration for following Christ while wearing our nation's uniform. They give generously of time, talent and money while living in our community. And they do it with the full awareness that they will be with us for a relatively short time. In this way they invest of their best in a church which they may never see again after they are transferred.

There is a fine reciprocal factor here. While in this community they share in our program and are nurtured toward spiritual maturity. Then they leave and go to their assignments in all parts of the world, carrying with them the insights and spiritual strength gained here. In this way Fairlington Methodist has a definite world-wide impact.

It has been my privilege to serve in three churches in the Washington area--at Walker Chapel Methodist in Arlington, Fairfax Methodist in Fairfax and now at Fairlington here in Alexandria. In each church men and women from all branches of the service have held positions of leadership, shared their knowledge of the cul-

ture and conditions of life in distant lands and inspired me by their deep commitment to Christ.

Many incidents could be related. Here are two.

Several years ago I had in my congregation a man who now has flag rank. He had just returned from overseas where he had been on full war-alert for months. My sermon was on world peace. His comment was: "Bill, I agree fully. This is what is needed. Our weakness is in the know-how involved in getting this message across to those behind the iron curtain." This Christian demonstrates the sincerity of our military people.

The other incident concerns a visit. I knocked on the door of a new resident, a commander in the U.S. Navy. Since I had served as a member of the Naval Reserve in World War II I recognized his Annapolis ring and knew him to be a "regular" or, as some of us used to say, a "Trade School Boy." When I mentioned that I had served in the Navy he asked the natural question, "Were you a Chaplain?" My response was "No, I didn't know enough to serve as a Chaplain so they made me a Line Officer!" The sequel is that he attended my church frequently and a year later called me to say that he had been given command of a heavy cruiser. He invited me to be his chaplain.

It is indeed a privilege to have the relationship with men and women of the military forces which serving this church and other churches in this area affords.

Sincerely yours,
J. William Hough, Minister
Fairlington Methodist Church, Alexandria, Va.

ED NOTE: Pastor Hough entered the Navy in 1942 and was released from active duty in 1945. Among other assignments he served in USS ISHERWOOD (DD 520) and was communications officer in USS AULT (DD 698). This tribute to dedicated lay personnel is appreciated.

FRONT COVER: A destroyerman of DesDiv 51 greets children of the Christian Clinic, Ping Tung South, Formosa. Servicemen of the division contributed \$400 to assist with the purchase of braces for these youngsters--victims of polio. Chaplain R. H. Warren, USN, is chaplain for the squadron.

NSD, SEATTLE DOES IT THIS WAY

By Chaplain W. T. Dierks, USN

In the spring of 1958 the Secretary of the Navy issued General Order 21, the objective of which was "to reemphasize and revitalize Naval Leadership in all its aspects: inspirational, technical, and moral."

To implement this directive the Secretary of the Navy enjoined every command, major office or bureau of the Naval Establishment to give command attention to: (a) "the personal example of behavior and performance set by officers;" (b) "the moral atmosphere of the command;" and (c) "the current standards of personal supervision of men, both in regard to management effectiveness and the development of moral responsibility."

General Order 21 stated further that "to achieve the objectives outlined above, every command in the Operating Forces and the Shore Establishment shall integrate into its training programs, on a continuing basis, both the technical and moral principles and practices of leadership."

How did the U.S. Naval Supply Depot, Seattle, Washington, respond to this directive? Under the leadership of the commanding officer, and implemented by enthusiastically interested and responsible officers and men, the depot met the challenge for effective leadership by establishing certain institutions directed toward leadership development and exercise.

Petty Officer Leadership School

In the summer of 1959 a three-week course in petty officer leadership was established, under the direct cognizance of a leadership school-trained chief petty officer, and supervised by the station personnel officer.

Following its establishment, a new class, composed of 10 to 15 senior petty officers, has been constituted each month. Originally limited to the petty officers of the Naval Supply Depot, class membership has been extended to other naval activities in the Seattle area and to ships based at Pier 91.

The school curriculum, set up by the personnel officer and the CPO-in-charge, was "designed to increase the petty officer's understanding of his military, moral, and administrative responsibilities," to "enhance his ability for properly fulfilling his role as a leader."

In the early part of the course the station chaplain reviews the foundations for effective moral leadership by lecture-discussion sessions on "Moral Values and Moral Obligations of Leadership." In reviewing the whats, the whys, and the wherefores of these foundations, the sessions are designed: (a) "to explain how the concepts of personal responsibility underlie all the institutions of the Free World and, in particular, of the United States, and of the United States Navy;" (b) "to show the petty officer how the concepts of moral leadership and the definition and requirements of General Order 21 are basic to and integral to" all naval leadership; and (c) "to give the petty officer some guidance in methods and materials he can use in carrying out his on-the-job responsibilities for training subordinates in the moral aspects of naval leaders."

That this leadership course is successful is evidenced by the enthusiastic spirit its graduates carry back to their parent units and the implementation given locally. This will be illustrated further in the discussion of the "Buddy Program."

In the course of a calendar year many of the naval personnel apprehended and held for disciplinary action in the Thirteenth Naval District are confined for safekeeping or the serving of their sentences in the Supply Depot brig.

It is considered that most of these offenders are re-

habilitatable and, if they are given the opportunity and proper guidance, can become good sailors and useful citizens.

To provide an opportunity for the rehabilitation of such personnel, the commanding officer instituted three programs.

The "Buddy Program"

The "Buddy Program" in substance is a program where certain enlisted personnel who are in a disciplinary status, but not in confinement, are assigned to senior petty officers for direct supervision and guidance in an effort to reorient and retrain them for further useful military service and civilian life.

Emphasis is placed on personal and individual guidance and supervision. The senior petty officers, who must volunteer for this program, must be graduates of the Petty Officer Leadership School, discussed above, must have a sincere desire to participate in the program of rehabilitation, and must have an understanding of the offender's problem, which in most cases led to the infraction of the Uniform Code of Military Justice.

In this connection, the chaplain continues his counseling of the offender, first begun when brought aboard, in conjunction with the senior "Buddy."

Preliminary results of the "Buddy Program" have shown that the leadership revitalized in the Leadership School and now demonstrated by the senior petty officers in the program has drastically reduced the rehabilitation time of offenders. In many cases offenders have completely changed their attitudes and outlooks on further naval service.

Base Parole

Base Parole is a program involving the evaluation and selection of some brig prisoners who are offered the opportunity to work under a minimum of restraint.

As a correctional tool, Base Parole has proven an invaluable aid in changing the character and philosophy



The Archbishop of Zahle, Lebanon, is presented a card designating him as an honorary submariner by LCDR James D. Kearny, USN, commanding officer of USS DIABLO (SS 479). Monsignor Eftimios Youakim was a guest aboard DIABLO for a day's cruise out of New London, Connecticut. Chaplain Herman J. Schnurr, USN, Force Chaplain, SubLant, made the arrangements.

of brig operation from that of a "lock-up" to one in which correction, if not paramount, at least plays an important part.

In essence, the program is this: when a parolee has been granted by the commanding officer, the parolee is assigned work outside the brig, without a guard, commensurate with his training or skill and the needs of the service, returning to the brig at the end of each day's work assignment.

In the selection, evaluation, and continued counseling of such prisoners the brig officer utilizes the cooperation and assistance of the chaplain.

A concomitant effort at rehabilitation of prisoners on the part of the brig officer is worthy of note at this point. Each work-day morning the brig officer conducts a group discussion on the general problems and responsibilities of good citizenship in which the prisoners have been deficient, resulting in their disciplinary status. On occasion the Chaplain has contributed to the discussion and the general direction of the program.

Meritorious Restoration Program

Basic to the needs of a person in a disciplinary status is his sense of fulfillment in the rehabilitation process. To meet this need, the Commanding Officer has established a Meritorious Restoration Program, which recognizes unusually meritorious conduct of certain offenders by granting early restoration to duty.

A "Restoration Review Board," composed of the executive officer, the legal officer, the station chaplain, and the personnel officer, was appointed to implement this program. The criteria for which the board looks in offenders are some degree of repentance on the part of the offenders, his recognition of the fact that the Navy needs him to do a job, and a corresponding desire on his part to do what he can for the Navy.

The Board considers each individual who has been recommended by the brig officer or supervisory petty officer on the basis of his complete record and case file, pertinent correspondence, and verbal briefs in behalf of the candidate. After due consideration the recommendations of the board are submitted to the Commanding Officer for approval or disapproval.

Suffice it to note at this point that there is an additional, but more subtle, contribution made by the chaplain to the total effort of the depot toward development of moral responsibility and leadership, and that lies in the sphere of his pastoral ministry, implemented through regular and special worship services and a program of counseling that is concerned with the moral and spiritual growth of the individual.

The sum total effect of these programs discussed briefly above has served to give the Naval Supply Depot the enlightened character of a naval activity that, to paraphrase the words of the Navy's Secretary, cares about our nation's greatest resource--her people.

REPORT FROM PARIS

By Chaplain Samuel Sobel, USN

Today's world can be likened to a sick man whose life depends upon his will to live. With all our arms build-up we shall be helpless if we resign our initiative to the pagan and materialistic influences which encroach upon us from every side. Men in authority are deeply concerned that Americans have an awareness of the moral and spiritual forces which make our survival as free men important.

This was essentially the theme of the Fifth NATO Naval Chaplains Conference held in Paris June 3-6. The world headquarters of NATO and SHAPE provided an unusual opportunity for the chaplains to hear firsthand the hopes and aspirations of the 15 nations comprising our alliance. Leading civilian and military representatives of these organizations, in addressing the conference,

were agreed that the future of the free world depends upon whether it can find an answer to its political and economic problems without abandoning the values which make life itself worthwhile. The chaplain delegates thus felt their responsibilities heavily in the struggle against those forces which would abandon the religious values that give life its deepest meaning and purpose.

Almost every denomination was represented. Although the chaplains came from seven nations and spoke a variety of languages, all barriers were speedily dissipated by a common purpose and faith. A permanent secretariat was established to provide continuity to the discussion. The first incumbents--nominated by Chaplain Dreith--will be Chaplains Feuerwerker (Jewish--France), Sepmeijer (Protestant--Holland) and Tierens (Roman Catholic--Belgium). The establishment of the secretariat will provide for an international exchange of ideas and experiences for the mutual benefit of a profession which binds men together in charity and love.

One example of the international nature of these meetings was the announcement that the paper presented by Chaplain Rosso at the Greenwich Conference last year has been reprinted in "Militarseelsorge," the German chaplains' bulletin.

The increasing significance of international brotherhood was apparent to all.

DEDICATION TO RELIGIOUS MARTYRS--Ceremonies attended by American and English citizens near the site of London's long-destroyed Clink Prison mark the presentation of a plaque by London Americans to the Borough of Southwark. CDR Francis L. Garrett, USN, chaplain of the American Chapel in London, and Borough Mayor Annie E. Waller listen as Rev. Albert D. Belden, B.D., D.D., Pastor Emeritus of the Pilgrim Fathers' Memorial Church reads the dedication scriptures. As a result of imprisonment of people seeking religious freedom and the martyrdom of the three men (circa 1576-1593) named on the plaque, preliminary plans were made for the sailing of the Mayflower to America. It is here under London Bridge that the saying "thrown in the Clink" originated.



*The Chief of Chaplains notes that...

* The forthcoming Thanksgiving season will again place particular emphasis on the Share our Surplus program of Church World Service. It is an amazing fact, worth remembering, that each dollar contributed to this worthy project sends over 300 pounds of food overseas to destitute peoples. Navy personnel have an excellent record in support of "SOS" and it is hoped that the record will be maintained. Folders, posters, offering envelopes and pamphlets are available to all chaplains who may wish to use them. These materials can be obtained by addressing a request to Church World Service, 475 Riverside Drive, New York 27, New York.

* For the past 60 years, in one form or another, the Protestant churches of America have recognized the observance of Bible Sunday. This observance in conjunction with Universal Bible Week is gaining increasing emphasis in both liturgical and non-liturgical churches. Materials are available for chaplains by addressing The American Bible Society, 450 Park Avenue, New York 22, New York.

* Seasoned Navy chaplains prevent white uniforms from becoming "ol' yallers" by storing them washed and bleached but unstarched and unpressed.

* The Office of the Assistant Secretary of Defense has announced the publication of a new pamphlet entitled, "Teaching: A Second Career." Edited by the Office of Armed Forces Information and Education, the pamphlet is available from the Superintendent of Documents, U.S. Government Printing Office, at a cost of 30 cents. Divided into two sections, the first section is devoted to higher educational institutions, their characteristics, personnel needs, faculty duties, compensation offered, and how to prepare for and obtain a position in such an institution. The second section provides the same type of information on opportunities in elementary and secondary schools. This is an extremely informative publication and well worth the effort of procuring it.

* Reports from the active duty seminars were most gratifying. Seventy-five chaplains attended the Protestant seminars at San Diego and 59 chaplains attended the seminars at Norfolk. Thirty-two chaplains attended the Catholic seminars at San Diego and 37 chaplains attended the seminars at Norfolk. Two of the chaplains at the Catholic seminars in San Diego were USAF chaplains from March Air Force Base. The Catholic seminars at San Diego added another innovation when they invited the Protestant chaplains from the Training Center to a luncheon to meet their seminar leader, the Reverend Gustave Weigel, S. J. Many chaplains availed themselves of this opportunity and came away from the luncheon stimulated. We look forward to maintaining the high caliber of the seminars in the future and continue to encourage all chaplains to avail themselves of these inspirational and provocative gatherings when possible.

* Chaplain Harvey Swanson, USNR, presently serving a parish in Houston, Texas, was elected National Chaplain of the Reserve Officers Association of the United States. The honor came to Chaplain Swanson at the Association's recent convention in San Antonio.

* Two Navy chaplains, Chaplain C.E. Hailstone, USN, and Chaplain R.E. Osman, USN, were commissioners to the General Assembly of the United Presbyterian Church U.S.A., held in Buffalo, New York. Present as a visitor was Chaplain T.D. Parham, Jr., USN, who was honored by being asked to address the Assembly. His presentation was well received and subsequent to his appearance, a recommendation was made from the floor to the effect that more Presbyteries give consideration to the election of active duty chaplains as Commis-

sioners to the General Assembly. It was also recommended that Chaplain Parham's address appear in Presbyterian Life. It is pleasant to note that our chaplains are receiving recognition from the parent churches who have permitted and encouraged them to serve in the Navy.

* On behalf of 21 clergymen who made a one-day cruise aboard USS HULL (DD 945), Reverend Douglas C. Scott, Presbyterian of the San Diego Section, Assembly of God Church, wrote to the commanding officer: "I have been on similar trips with the other branches of the Armed Forces, but the Navy has certainly gone beyond any of those experiences today." The clergymen were the invited guests of Commander Destroyer Squadron ONE, who designated the Squadron Chaplain, Chaplain L. E. Allred, USNR, to act as coordinator. Such successful clergy visitations constitute excellent ecclesiastical relations.

* Chaplain Merle N. Young, USN, newly reported District Chaplain, Sixth Naval District, was honored recently when MacMurray College, Jacksonville, Illinois, awarded him a Doctor of Divinity Degree at its commencement exercises. His inspirational baccalaureate sermon preceded the commencement exercises.

* The article in the September issue of the LINK by Chaplain F.W. Brink, USN, has been read with much interest. Entitled, "The Case of the Hoarded Talent," the article not only serves to inspire laymen but is equally motivating for chaplains.

* Forty members of the California School Boards Association responded with enthusiasm and vital questions as they attended a Workshop on the Chaplains' Role in Naval Leadership. Intent on implementing a moral leadership program in the school systems of the state, the invitation to attend the workshop at the U.S. Naval Training Center, San Diego, was eagerly accepted. Chaplain John H. Shilling, USN, coordinated the program and introduced CAPT L.B. Cook, USN, Commanding Officer of the Training Center, who was host for the day, welcomed the group aboard. Chaplains E.B. Harp, Jr., L.F. Rice, M.A. Curry, W.L. Bost, C.M. Mershon and E.S. Lemieux all took part in the program. Also giving a presentation was CDR Thomas Hardy, USN, of the BuPers Leadership Field Team.

* The General Commission on Chaplains has made available to the Chief of Chaplains a listing of qualified religious education personnel who are available for positions as religious education directors or assistants. In the event any chaplain requires such information, the Chief of Chaplains will forward the listings.

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MY "CLUE" Continued from Page 6

life as a "freeloader's paradise;" neither was he ignoring the necessity of keeping that sensitive balance between work and play. What Ruskin had in mind was this: Be for your work! That comes first! But, if you expect to enjoy the satisfactions found in work, then learn when to stop. Stand off from your work occasionally so that you can get a better perspective of your "role" in life. Learn well the Eleventh Commandment: "Don't take yourself too seriously." When you have learned this, you will have begun to know the art of "not doing too much work!"

Have A Sense Of Success In It

The third word of counsel is even more relevant. The word "success" sets off semantic reactions among many clergymen. We are living in a "status-symbol" culture, where ambition and "success" appear to go hand in hand. But the real problem, for ministers at least, is not theological, but psychological. Is there a minister who does not like or need praise? He needs to "belong," to feel appreciated, to experience reasonable recognition and security, as does each individual.

What is important, it seems to me, is not to achieve the title "popular preacher" or "well-liked chaplain;"

what is important is the chaplain's own sense of achievement or accomplishment in his ministry. This is related to his feeling of self-esteem about himself and his work, the kind of "inner feeling" of satisfaction that comes to a person who knows that he has done a good job. After a day's work, the chaplain needs to feel with Victor Hugo that he can "go to sleep in peace; God is awake!" If the chaplain is a "workman that needeth not be ashamed," he should have that sense of contentment. If the chaplain does not have that kind of "integrity feeling" about his work, he may equate his own achievement with rank or promotion. If the value is determined by "rank" then he is no better than the "\$6000 man" or "\$8000 man" that we hear about in Annual Conferences of the Methodist Church. May God save us from that kind of "success" in the Navy Chaplaincy!

The minister today, as contrasted with other professionals, has the unique privilege of working with the entire man, in his physical, mental, and spiritual needs; and in the process, to bring to that person the knowledge of Christ, the message of the Church, the unspeakable riches of the salvation which Christ has prepared. This extraordinary challenge is what the ministry is all about even in the Navy. If the chaplain really believes this, then he will be "For his work." He may do "too much" work for his own good, but if he has to be less than perfect, let him "err" on the second word of counsel. And finally, if he is a "mature Christian" he will have a sense of success in what he is doing--really a sense of joy--because he is working with a great conviction!

FOOTNOTE: This article was excerpted from a longer and more comprehensive treatise entitled "The Challenge of the Ministry."

NECROLOGY

With deep regret, the Chief of Chaplains, on 8 August 1961, announced the untimely death of CAPT Newell Dwight Lindner, CHC, USN, a member of his staff. For the preceding 28 months, Chaplain Lindner was head of the Naval Reserve Section (Pers J122) in the Chaplains Division and by virtue of this responsibility was widely known throughout our Corps.

Chaplain Lindner first came on active duty in December 1942 and after training at the Chaplains School in Norfolk, served in sequence at USNTS (Women's Reserve), Hunter College, N. Y.; aboard USS SOUTH DAKOTA in the Pacific Theater, seeing action at Kwajalein and Majuro Atolls and participating in the assaults on the Philippine Islands and operations at Hollandia, Marianas, Iwo Jima and the first strikes on Tokyo; and for a brief period as Material Officer and Assistant Procurement Officer in the Chaplains Division until his release in October 1945. In August 1950, Chaplain Lindner was recalled to active duty from his position as Assistant Director of the Presiding Bishop's Committee on Laymen's Work of the Episcopal Church. Until August 1952, he was Senior Chaplain at NTS, Newport, R.I., at which time he was ordered to the Staff, Commander MSTs (Lant). Subsequently, he reported aboard USS NEWPORT NEWS and in July 1954 was detached for duty as Assistant District Chaplain, Third Naval District. From June 1957 to April 1959, Chaplain Lindner was stationed at the Naval Station, Bermuda, from which billet he was ordered to his most recent duty in the Chaplains Division.

Funeral services were conducted on 11 August in the Chapel at Fort Meyer by the Rev. Dr. Robert J. Plumb, Secretary of the Armed Forces Division of the National Council of the Protestant Episcopal Church. Interment was on "Chaplains Hill" in Arlington National Cemetery. A host of Chaplain Lindner's friends was present as were many Navy chaplains and chaplains from our sister services. RADM George A. Rosso, CHC, USN, Chief of Chaplains, and RADM J. Floyd Dreith, CHC, USN, Director of the Chaplains Division, headed the group of honorary pall bearers.

No more fitting tribute can be rendered Chaplain Newell Dwight Lindner than that which he himself composed for the funeral services of General Pate which he conducted at Arlington on 3 August. We quote his words here, suggesting that each reader substitute the name of Chaplain Lindner for that of General Pate:

As it must to all men, death has come to Randolph McCall Pate, General, United States Marine Corps (Ret.). To those of us still on our pilgrimage through life, the unexpected and abrupt ending of his life should provide evidence that God is still in command and at the helm. While His ultimate purposes may appear to be clouded in mystery, the testimony of His witness throughout the ages has been, and ever will be, that He cares.

"If God be for us, who can be against us?" "In my Father's house are many mansions. I go to prepare a place for you that where I am, there you may be also." These promises and assurances take away the sting of death and place in proper perspective its otherwise desperate finality. If God is for us--as He assures us--who then really can be against us? No one. We thank God for these assurances and rely on His integrity and love as their guarantee.

Each life leaves its imprint on the sands of time and invites all who view it to derive therefrom some clue as to its significance. Throughout General Pate's life, as in a great symphony, there ran a motif. This motif was dedication--to his God, his Country and his Corps. This we can and do accept as his legacy to posterity along with his deep devotion to his helpmeet.

What more need we say? He has carried out his final orders in obedience to his Supreme Commander and in his new duty, may he go from strength to strength in that Larger Life to which he has been promoted. May God bless and keep him always and soothe the wounded heart of her from whom he has been separated.

Chaplain Lindner is survived by his father, by his wife, Edith, and their two children Paul W. and Margaret G. Lindner, and by a sister. To these loved ones the Chaplain Corps extends deepest sympathy and offers heartfelt prayers that God will grant them consolation, strength and hope. May they be constantly sustained in the knowledge that he whom we miss was regarded and is regarded as an exemplar of faith and dedication.





SEVEN DEADLY SINS of Modern Society

**Politics without Principle
Pleasure without Conscience
Knowledge without Work
Wages without Labor
Business without Morality
Science without Humanity
Worship without Sacrifice**

*(The above listing recently appeared in
"Social Welfare," a magazine published
for Malayan youth in Singapore.)*